

SPIRIT MESSENGER

AND

HARMONIAL ADVOCATE.

Behold! Angels are the brothers of humanity, whose mission is to bring peace on earth.

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Revelations of Nature.

LOVE.

[WRITTEN FOR THE SPIRIT MESSENGER.]

BY V. C. TAYLOR.

How *much*, yet how *little* is known of this principle, which, in its various manifestations, is the primitive source of all human action! By the mass of mankind it is regarded, not as an immutable and eternal *law*—governing the emotions and impulses of the soul, as gravity controls matter—but as an evanescent and incidental creation of *fancy*; which, like a vesture for the body, can be put on and off at the heart's bidding.

In pursuing this subject, we propose restricting our observations to its nature and operations, as exhibited in the conjugal relation; with the intent to show the evils arising from its violation as a *natural law*.

Although there is not a principle in man's nature which stands more prominent in the range of his affections than does his susceptibility to seek affinity with the opposite sex, still, how negligent has he been in ascertaining the true *conditions* upon which this disposition may enjoy a harmonious exercise! Alas! what strange infatuation has led thousands of earth's children to seek for conjugal bliss in the bye and forbidden paths of false and uncongenial associations! And—as our spiritual advisers inform us—how few who journey life's pathway in the bands of outward wedlock, are destined to renew those ties on the shores of immortality!

But, if more perfect associations constitute superior happiness between the sexes in a higher sphere, so it will here. And, if conjugal alliances are rendered more perfect there, by being formed only in conformity to the law of affinities; then—mind being the same in both states—observance of the same principles will occasion like results here on earth. But never, until such observance of these principles by man in the body, will this desired consummation be realized; for, like all other of Nature's laws, that of Love is capable of no deflection, to accommodate the ignorance or misguidance of those who may suffer the penalty of its violation. Neither can any atonement interpose its alleviation between such and the rigorous effects of those inevitable consequences which such infractions occasion. Yet, when obedience to its requirements is observed, with tender sympathy it stoops to bless its faithful subjects with its most hallowed benedictions.

But, in regarding the different violations of this law, as observable in the present state of affairs, it is to be remarked,

that, whatever may be the instances of *culpable* disregard to its demands, there is still a class whose condition is remediable only through the collateral effect of exemption from such *other causes* as will be seen constrains such violations involuntarily. For instance, a want of friends, protection, or the means of support, will often compel associations, especially with the female sex, against the fullest convictions of the absence of kindred attractions on the part of those to whom they may become united. But, as these misfortunes will find alleviation only through the rectifying influence of a higher benevolence, which will seek to rob want of its oppression—and of which the progressive tendency of the race is a sure prophecy—we pass to a consideration of false alliances in the conjugal relation, from other causes, and the various effects thereby disclosed.

A single illustration of this nature will suffice to exemplify the point in question. Let an individual whose ruling love is that of acquisitiveness, become united to one whose sole attraction is that of wealth; and, so long as conjugal love is held in abeyance by the dominant gratification of the superior passion, no conflict ensues; but, let adversity curtail the means whereby the importunity of this grosser propensity is appeased, and the absence of all true affinity between them is at once disclosed, either by jarring contentions or the most stultified indifference. But, let us follow this person, and see what experiences may manifest themselves to him, as the subject of misplaced affections; and perhaps we shall see in him a representation of all similar obliquities coming within the scope of our subject. As yet, his conjugal love has had no true exercise; its existence has been disregarded and sold *protanto*, to administer to the cravings of inferior passions. But though silent, it still lives, and not without a destiny; yet the false relation which the blindness of other impulses has led him into, is to be the monitor through which he is to realize his departure from the law of conjugal affinity. Wearied by the restraint his present condition imposes, from seeking gratification of the more dominant aspirations of his nature, at a moment when the tumult of distracting passions is hushed to rest, he chances to meet with one of the opposite sex, towards whom is awakened the spell of some mystical and hitherto unfelt attraction. A strange enchantment now fills the breast at every word, look, and action of the new acquaintance. Care is forgotten; and the struggle of other desires, seeking unavailingly for enjoyment in other directions, is now allayed by that congeniality of spirit in which the breathings of kindred hearts, like *confluent streams*, commingle their waters, and are lost in the unity and oneness of a perfect identity. It is the birth of a new emotion, which in embryo has slumbered under the sway of grosser and more active energies of the soul, until the hour of its destined re-

sururrection arrived, and lo, it makes a new and glorious being in the sisterhood of the heart's affections! Now, for the first time, it feels the power of that conjugal devotion, which, like the glowing sympathy of universal love, seeks to bless without the sordidness of *selfish* actuation. But we have seen that by outward ties this subject of newly-awakened affections is bound to another, and this relation he entered into in obedience to the promptings of vitiated desires, and with an almost stoical contempt of the dictates of that higher affection which he has since been made to realize. His dilemma is therefore the result of the most deplorable ignorance and folly; and what shall be his reward? Let those without sin pronounce judgment upon him. Shall he be *censured*? It will neither allay his passion nor reform him. Must he, in deference to the social institutions by which he is surrounded, *silence* his "unlegalized" devotions? But these institutions are the work of minds who, under the same circumstances, *might* be guilty of the same disregard to them which he is himself. Must he, then, by the force of his *moral principles*, sever the tie that now holds him to another, rather than her, whom he has vowed to "love, cherish, and protect"? His love is subject to one of Nature's laws, and his moral sentiments to another; and the two can have no conjunction. It is true, both should be obeyed; but, having broken one, adherence to the other will in no wise atone for it. Again, Nature's laws he did not create; neither the attribute of his affectional *nature*, which is subject to them. He is, therefore, the victim of an inexorable fate. There is no relief for him, then, in this direction. Still, he is suffering under the ban of human reprehension; and, as a subject of charity, some course must be adopted for his relief. The case must be looked in the *face and met*, else there is no help for the numberless evils of a similar nature for which his stands as a representative. What shall then be done? Shall society ignore the matter, as one which there is no obligation to rectify? This would be like the ostrich, which hides its head in the sand to escape pursuit. Shall it reprobate him, and, with a "holy indignation," eject him from its midst? This summary display of "moral principle" is the way in which the *drunkard* was "reformed," previous to the formation of our Washingtonian Societies, under the effect of which there *never* was a victim of intemperance saved from a drunkard's grave.

But to the question—What shall be done with one who has thus violated, first, the law of nature, by marrying inharmoniously, and secondly, the law of society, by loving another, who, being in affinity with his own nature, he loves in conformity with the *first*, but in obedience to the *last*? We reply: If as an abstract principle of *right*, the bands of earthly wedlock are disjoined in HEAVEN, when not in harmony with the law of affinities, we have then a precedent for action under the *same circumstances* here on earth—the mere *opinion* of one,—“all things which are lawful are not expedient”—to the contrary.

“But, hold!” methinks I hear the timid conservative exclaim, “you would not sanction a divorce of married parties, for every little bickering that might occur between them, would you?” Not necessarily. Yet all things left to the operation of *natural causes*, will ultimate in *natural effects*; and all *natural effects* are *good*, so far as they result from causes of useful and benign tendencies. Would an indiscriminate disavowance of the marriage bonds, for slight offences,

therefore, conduce to such desired tendencies? Let us see. “A burnt child dreads the fire.” So would any person “dread” to enter into wedlock with another, of whom it was *notorious* that he had sundered that relation once, twice, or thrice, upon *frivolous* or *unjust pretexts*. But, it may be said, “persons who have been guilty of ill-treatment to their companions, might, after separating, go among strangers, enter into marriage again, and thus render *others* the victims of their injustice and misconduct.” Suppose they *did*. If we view mankind without respect of person, would it be any more of a calamity that *one* should suffer from such more than *another*? We know that it is argued of the present state of things, that the difficulty of becoming disenthralled from the marriage relation, acts as a check against the precipitant *formation* of such contracts. But we aver that the reasoning is fallacious. What is the meaning of the homely expression, that persons in preparing to enter the marriage state, “puts their best foot forward,” if it is not that they endeavor to exhibit a blandishment which is above their accustomed demeanor?—*above* what it is known they will maintain in subsequent life? No! Both reason and experience teach that this assumption is groundless; for, as in law, a person is presumed innocent, until proved guilty, so will one be regarded as eligible to the conjugal state so long as he maintains the deportment of a gentleman, and nothing discloses itself in his conduct prejudicial to his moral character. But after *that* has been made, *then*, if he proves himself unworthy of such an association, he stands before the world in his true character. Under such circumstances, whichever party is in fault, they will meet a merited censure from an impartial public, but the blameless will share its sympathies. We therefore decide, that, if disagreement attends the marriage relation to an extent to cause the parties to *desire* (in view of requirements, such as the separation of children, the division of property, &c.) a disunion, let it *be* so; for we think the foregoing arguments amply vindicate the justice and expediency of such license. If evidences of non-affinity declare themselves between married parties to an extent less aggravating, or, so as to generate no absolute discord—if only *indifference* is manifested, (mitigated, however, by the presence of common *respect* for each other,) then there is not occasion for disavowance of their relation, simply from the absence of a desired congeniality of spirit. Such separation need only be when there is a mutual repulsion and open aversion of feeling manifested, although such alliances will not survive the putting off the robes of mortality.

Another instance of misplaced affection is evinced by a condition like the foregoing; but which is not characterized by a simply *passive* state of the feelings, but is marked by a desire to seek *other objects* on which to bestow their regard, and this, too, without actually desiring to sunder the outward bonds which unite them as husband and wife. In such a case, if *both* are inclined to the same estrangement from each other, then they are upon an equal footing: if one only is so, (say the wife,) the husband will find opposition unavailing; and if he can not find relief by pursuing the same course, a little philosophy in the case will at least greatly mollify the unpleasantness of his situation. It will be no falsity for him to consider that the reason why his companion can not feel the same attraction for him that she does for another is, because, from *his own ignorance*, he attached himself to one which the lack of true affinity in *himself* prevents from ex-

exercising the same interest in, which she can towards another in whom this desideratum is not wanting. And in instances of this kind—as it is obvious that a person can not control the exercise of their *love* against objects which it may be in affinity with, any more than one can his *belief* against the evidence of his senses and the deductions of reason—it follows, that the only consideration for which they are truly responsible, under such circumstances, is that of suffering in themselves conduct which is *intrinsically wrong*—which will not accord with virtuous requirements. But if it be said of this—“The indulgence which you countenance, of association by married parties with others in whom they are more in affinity than their legalized companions, will necessarily lead to an infraction of virtuous principle:” then I have to reply—that the desire which leads a soul to seek association from the impulse of a true conjugal AFFINITY, is not one which stoops to gratify the grosser propensities of the animal nature. And again—under all circumstances, *in or out* of the marriage relation—as one would seek to advance the powers of his higher nature, let him strive to hold his lower passions in due subjection to the higher aspirations of his intellectual and moral being. We, indeed, know, that one of the greatest ills with which society is afflicted is the commerce of the sexes for the indulgence of the grosser propensities. But this, too, being the effect of a law of nature, can never be properly restrained, except by the higher faculties becoming the dominant actors of the soul. For, so long as an individual is conscious that the only tribunal to which he is amenable in committing these violations, is that of social or conventional jurisdiction, the possibility of escaping their chastisements removes the barriers which would otherwise cause his allegiance to them. Let him feel that the penalty of such abuse is the inevitable prostitution of his superior nature, and the appeal becomes too personal and momentous to be disregarded.

But what vague and capricious notions obtain, relative to the nature and province of Love! With most complacent authority, society has set bounds to its action, and has decreed that, if a person enter a certain “legalized” relation, under the assumed impulse of love, (no matter whether it be for wealth, beauty, rank, convenience, or “what all,”) *they SHALL LOVE and be CONSTANT, “WHETHER OR NO!”* And so our Puritan forefathers, in the matchless plenitude of their sovereignty, ordained that “beer should not work on Sundays;” but, like Gallileo’s Earth, which “did move,” the beer *did work*. And LOVE will *not operate* according to *human direction*, but according to its own immutable and eternal principles of AFFINITY.

So much for the “moral” sphere of Love. Now for a “philosophical” view of it.

We hear it almost universally alleged, that, “If a person *really and truly* loves one of the opposite sex, they can not *possibly* love another.” Let us for a moment inspect this proposition. An individual goes through an orchard, say, of apple trees. He tastes of the fruit from *each tree*, and finally decides that a *Rhode Island Greening* apple is the one above all others best suited to his taste. Need we ask—if a Rhode Island Greening apple he likes best, will it not appear conclusive, that (the qualities being equal,) *any* Rhode Island Greening would suit his taste? It is the *abstract qualities* of an individual, either mental or physical, which elicit our love and admiration; and wherever those identical

qualities in equal degree exist, we are ever the passive subjects of their influence. I do not intend this comparison as *absolute and unqualified*, as applied to Love between the sexes; for, as I do not suppose that in the universe there are two persons *precisely alike*, I am inferentially to conclude that *some* one of the opposite sex must necessarily be more in affinity with a given spirit than another; and also, that the *law* of spiritual affinities is potent enough, ultimately to bring such harmonious ones into unity.

As a final consideration of the subject, we therefore would remark, that, to guard against the perpetuity of consequences arising from the abuse and misdirection of Conjugal Love, no other preventive can prove effectual, except a strict adherence to the requirements of the great law *itself*. Let this be done, and all subsequent alliances formed under its surveillance will ultimate in unions so perfect and enduring, that “neither things present, nor things to come, nor life, nor death,” can have power to break their bonds asunder.

Cazenovia, N. Y., Nov. 22d, 1852.

SYMBOLISM.

The soul in many ways takes help from the senses. We seem to see with our whole vision, when the external and internal senses grasp the same truth—a fact which evidently occurs in the genuine use of symbols. For here the eye traces the image which holds fast the truth the intellect would penetrate and possess. It happens that nothing is so real to mankind as what they see, hear, smell, taste, feel; whence it is that all language referring to these is familiar, and available for use. Hence the service rendered by images to abstract thoughts. If mind is hazy and tends to an ocean-wide diffuseness, there is that in the respective types which sets forth the truth in greater definiteness. Ideas which are invisible of themselves, in this way get body and form, so that we behold their light as radiant in a living countenance. “I will incline mine ear to a parable; I will open my dark saying upon the harp.”

It has been thought that the age of symbol-fondness is the uncivilized and half-barbarous state when the senses and the imagination bear sway over intellect, and prevent the refinements of culture. Under this view we suppose it was that the distinguished English essayist expressed the *fear* that mankind would never be able to dispense with symbols. We know that savages are fond of glaring pictures, that simplicity is omitted in the grosser conditions of mind; that to live in pure truth and from inward self-subsistence is characteristic of the spiritual. But we ask what state of mind is there that borrows nothing from the senses? Who would close his eyes to landscapes and to setting suns? Who would turn away, as unworthy of regard, from the picture of art? Who would turn out of truth’s service the imagination which creates and paints, drawing such sudden and vivid maps of outward scenes, of past experience, of future prospect, of present truth? We know of no dishonor as coming upon spiritual things through material agency. For the structure of the universe is such, that the material worlds fulfill moral ends, and every law and agency becomes a teacher. The railways and telegraphs money has built, are moral as well as physical agencies; for, by making mankind near neighbors, by transmitting so widely and speedily the thoughts of men, by opening and diversifying enterprise, character and intel-

lect are affected. Nor is there any part of the world, either an island, sea, air, continent, or distant star, which does not exist for mind, for truth. To ask mankind to dispense with symbols in the largest sense, is in reality asking them no longer to see the Invisible imaged and reflected by the Seen, which can never be complied with whilst the body is expressive of the soul, whilst the external creation declares the attributes of its God, and whilst it is the tendency of every cause to grow visible in the effect. It is to ask that the eternal marriage of matter and mind, in the bond of analogy, shall be dissolved. This can not be, for God has benevolently planted this union from everlasting. Wherever there is light, substance will be reflected in shadow, a truth which must hold in the advanced stages of being as truly as now. Though we outgrow the grosser conditions of matter and mind ever so far, the relative balance of what is signified in each will be retained, for the union of these realities is radical, and being so wisely laid in the germ of life, must be reflected through all the gradations of its future development.

The *kind* of symbol that satisfies for the mental expression of any person, community or age, is the sure test of the degree to which they have arrived in the scale of culture. From the gross pictures and images of Pagan idolatry, to the higher representation of idea in the Catholic Church, this truth is apparent. Because we demand symbol, does it follow that we need the *kind* which assisted and satisfied the Egyptian homage? Does it follow that any one age or sect is to have a monopoly in determining *what* it shall be? Not at all. For in no school-boy sense are we to accept the doctrine of symbols, but we are to give it the widest range of meaning, that the infinite diversity of truth may be served. Those who arrive at a faith and a love that are absolute, will use it in this wide significance, seeing the "invisible things" shadowed forth in those "that are made," thus putting the creation, in all its unity and variety, into a representative service.

There is a double delight, when the material and the spiritual senses are jointly blessed, as by the cataract of the Nile the poet enjoyed the beauty of the scene, as he gazed in such unison with the beauty of thought it awakened, as to be conscious of only one picture before him. Symbol borrows sacredness from the truth it represents; and its office is to set it forth so objectively that it may be clearly seen; to give it definiteness, freshness, and force; to serve as the medium of its radiance, to bring back the hallowed memory, to recall the truth, as mementoes which friends leave cause them to be present when absent. As ideas always assume forms of expression which are their symbols, as spirit and body are ever wedded, as soul and nature, being of the same family, are forever answering back to each other through resemblance and affinity, the noblest culture will always be assisted by the light which the *visible* reflects of that which pertains to our spiritual being and to God.

Each countenance is the symbol of each soul. Every great man, every good man, and every bad man casts before him the visible shadow of his quality in the work he achieves. No man is so poor but he leaves himself inscribed on something. Art is the symbol of the artist. Nature is the symbol of God. Time is the shadow of Eternity. The institutions of an age are a picture of its accepted ideas, the church and the state being but monuments of these.

That there is a law at the source of things which causes

agreement between figure and fact, between the powers of the inward and the facts of the outward life, is implied in the manner of remark common to every country, in their eloquence, proverb, and poem. Good illustrations from Nature are nothing more than such correspondences between external forms and mental realities as in the nature of things subsist. In poems and in parables it is implied that some eternal law runs through these two hemispheres of nature, matter and spirit uniting them in one. The great truth like the sun has always shone, though its philosophical announcement has seldom appeared. Did Swedenborg give the world its first light on the subject of Correspondences? Evidently not; for he who first illustrated any part of his mental experience by facts in nature, stood upon this basis of correspondence. And have not mankind always used their knowledge of the material world, as a means of giving expression to their inward experience? The very history of language proves this, for it was by means of the language first given to outward things, and to outward relations, properties and events, that the purely mental facts became expressed. It has been shown that language of *physical* origin has largely served to reveal what is real in the mind. On what principle, we ask, was it that language primarily referring to nature, to things, should have rendered this service to the soul and its experiences? Only on the ground of the correspondence forever subsisting between Soul and Nature, from which flow the endless analogies uniting them. Hence the words of the latter readily rise into the representative service of the former. The science of correspondences is founded in the structure of the universe, not in an author or a school. The author, if he have merit, is founded in this eternal science, a consciousness of which has always more or less clearly broken forth in the utterance of men. "All things are *double*, one against another," was the Hebrew aphorism.

The learned seer of Stockholm undoubtedly has given this subject a prominence in sacred literature which in Europe it never before possessed. But has he announced the highest generalization on which the subject of correspondences rests? Of this we doubt. His best statement is, that every fact in the natural world answers to some truth, to some kindred fact in the spiritual world, that the visible world is the type and shadow of what the spiritual world contains. But this view merely states the fact of such connection; it announces nothing of the law which stands behind it. Nor are we sure that this contrast of "Natural world" and "Spiritual world" will prove as intelligible as would one or two other statements that might be made, which shall find in God and the creation, the soul and the world surrounding it, the chief points of contrast, the one standing as the mirror of the other and the higher. These terms, the *Soul*, and *God*, contain all that may ever be meant by the phrase, "spiritual world;" and that such a correspondence exists between the soul and the creation is evidenced by all the satisfactions and delights the former derives from the latter. Every beauty and grandeur man ever saw in the the visible creation, was but the outward symbol of his inward sense, else the fact of delight and of admiration had been impossible to him; as much so indeed as to the animal races.

The first idea that helps us to the grand generalization on which the science of correspondence is bottomed, is evolved from the simple relation which *Matter sustains to God*. The

material world is from Him, is His creation. He is One. Hence the whole creation is one, is linked together by harmony of parts; there being no discord in the Author, fundamentally there can be none in His work. Now it is a law eternal and unchangeable, that every being shall be represented in his effects, in that which he *does*; and when we think that creation is the putting forth of the Infinite mind in *form*, it is clear that the material world in its manifold relations must yield His likeness, must contain endless means of illustrating Him. From the necessary expression of a Creator in his work, we readily and easily see why it is that Nature should be rich in the symbols of His thought, His justice, His love. His mirror, then, is Nature.

The second idea entering into the grand generalization, is evolved from the relation which the *material world sustains to man*. Man is the image of God, the son of God, having in the germ His entire order of faculties. This unity of his nature with the divine, does not rest on hypothesis. It is a strongly demonstrated truth, inasmuch as the ability to know, love, and worship the Creator, implies the kindred elements of being in man, or there could be no such knowledge and worship. Man, therefore, being the image of God, finds an expression of himself in nature. His mind and his heart, in all their diversity of faculty and feeling, are here symbolized; so that the various history of matter is full of analogy with the human mind. These two ideas give us the highest generalization belonging to the subject of correspondences. They show us, that every spiritual excellence is mirrored in the visible world. This too is our experience. We find in the outward creation, God and ourselves.

§ The same conclusion is ours when man alone is our starting point. For the body, in its every function, limb, and law, answers to some higher faculty and fact in the soul. Nutrition, digestion, and the incorporation into life, are as true of the mental as of the bodily processes. Man's material form and his work on earth are a symbol-representation of himself. His likeness is upon them. The spiritual world, therefore, can not fail to find a representation in the Natural, since it has nothing which the two ideas of God and the Soul, in their various developments, do not contain. But the confession becomes us that much is due the Swedish seer for stating the fact of this correspondence so clearly, and for his numerous labors in evolving a system of correspondences. Whatever may be said about the excessive theological use of his theorization, it is certain that under his views the external world, which so many value chiefly for its corn and its cotton, every where grows eloquent with thought, and becomes identified with high moral meanings.

But no man can strike out a *system* of correspondences in the symbol of Nature or Scripture, for others, no more than one person may give a creed which shall deserve always to stand as the permanent statement of faith. The same truth and the same scene strike different minds under different aspects; and whilst this is so, the free action of individual intellect will not abide a dictionary of terms, nor express the same truths by the same symbols. The same mind will vary these at different times; for what prophet, poet, or sage, ever rigidly adhered to the same terms, or figures, in setting forth emotions and ideas? Before any fact or object in nature is used as a symbol, the speaker must discover the analogy, the resemblance uniting it to his truth. He has the truth in his mind; and from his knowledge of this he lights upon its kin-

dred image or images. A truth burning for utterance calls to its aid its kindred, its own. No one symbol is the servant of the same truth always; truth frequently dismisses old symbols, and finds expression in new, as certain rivers have forsaken their old courses to flow in new channels. Nothing is rightfully enslaved. Truth has no bondsmen for life. One symbol borrowed from nature may serve many truths, as its rays of analogy may shine upon many; and one truth may be served by many symbols, as its rays of similitude may fall upon many. Moon, says the distinguished author, stands for faith; and water, for truth. But why does not this orb as properly signify all feminine grace, from the modesty and purity it represents? It stands for chastity, in the discourse of any who choose to use it, as truly as it can for faith. It is chastity, empress, love, change, and untiring service. Faith sheds light upon the dark world, like the moon, and why not also like the sun, which, relatively, it is true, symbolizes to stronger advantage the Love, which, with truth, illuminates the world. Many ideas and characters may and have been served by this symbol. The sun is God in figure; is monarch, fidelity, friendship, immortality, truth. Water, like truth, refreshes and purifies. But its occasional treachery and violence make it the emblem of other attributes, of instability and rage. "Unstable as water, thou shalt not excel," said Jacob to his unfaithful son. Why should *horse*, always mean understanding, as a symbol of the Scripture. He is a noble animal; and in right perceptions of analogy, there are several other qualities of which this creature would sooner remind us. The intimate manner in which one thing is united to another in nature, and the shades of resemblance and contrast forever playing between the skies of spiritual truth and the earth of natural symbol are so infinitely delicate and various, that symbols are necessarily fluxional in their meaning and use; and when we add to these important considerations the fact that our mental states are always changing, being never twice exactly alike, and when we remember the *constitutional difference* in men's minds, leading them to diversity in their perceptions of analogy, we can not but discover the necessary failure of every attempt to get up a system of correspondences, in which each symbol shall be wedded to a definite truth, and each truth wedded for life to a definite symbol. We are, then, properly left to employ these correspondences freely, and not after the manner of monotony and enslavement.—[*Essays*, by E. G. Holland.

The way to Live.

The roses of this life are all found in the pathway of truth. Yet turn we ever so little aside, and the nettles of existence beset us on every hand. On the cheeks of the obedient to physiological laws only do the roses of health bloom perennially. Those only who riotously trample on, or unwittingly transgress them, find the lurking serpent of disease gnawing perpetually at their vitals, and their hold on life as frail as "the spider's most attenuated thread." The roses or the nettles are ours; let us be wise. Instead of struggling through life and agonizing through death, let us, by learning and obeying the "laws of constitution and relation," so discipline and harmonize all our functions of body and mind, that when "summoned to that mysterious realm," we can depart,

Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams.—R. T. TRAIL.

Voices from the Spirit-land.

ADVICE FROM HEAVEN.

Given to the Circle of Hope, by the spirit of MARGARET FULLER, otherwise COUNTESS OSSOLI, December, 5th inst., through Mrs. S——, medium.

This privilege of conversing with earthly friends, I have long desired to enjoy, that I might communicate a few of the spiritual experiences which have occurred to me since my departure from the flesh. My sojourn in your sphere seems now as an indistinct dream, in comparison with the real life which I now enjoy. And I regard the raging of the elements which freed my dearest kindred and myself from our earthly bodies, as the means of opening to us the portals of immortality. And we beheld that we were born again—born out of the flesh into the spirit. How surprised and overjoyed was I, when I saw my new condition. The change was so sudden—so glorious—from mortality to immortality—that at first I was unable to comprehend it. From the dark waves of the ocean, cold, and overcome with fatigue and terror, I emerged into a sphere of beauty and loveliness. How differently everything appeared!—What an air of calmness and repose surrounded me! How transparent and pure seemed the sky of living blue! And how delightfully I inhaled the pure, life-giving atmosphere! A dimming mist seemed to have fallen from my eyes, so calm and so beautiful in their perfection were all things which met my view. And then kind and loving friends approached me, with gentle words and sweet affection; and, O, I said within my soul, surely Heaven is more truly the reality of loveliness than it was ever conceived to be on earth by the most loving hearts! Already are my highest earthly impressions of beauty and happiness more than realized. And I now see that my most elevated ideas of truth and immortality were but faint reflections of celestial light from the thoughts of angels; and as my aspirations for spiritual life reached the minds in the purer spheres, so was I enabled now and then to drink at the fountain of heavenly truth. It is owing to the influence of angels that men sometimes give forth thoughts which seem to shine with the light of heaven, and to breathe of the harmony in the spheres of immortality; and which from their purity, men say are the words of inspiration. And truly it is inspiration, from the world of light. It comes to earth borne by loving spirits, and speaks in gentle whispers of immortal joys. And could earth's inhabitants but realize how ardently these children of light, whose hearts are attuned to love by their Father's smile, seek to impress them with thoughts of wisdom from the spheres of melody, with what attention would they listen, and with what open hearts would they receive the radiant be-

ings: they would seek for the inspiration of those spirits who have cast off the darkness which belongs to the mortal sphere, and who have become expanded by the light of wisdom, and freighted with the holiness of love. The winds of adversity which passed over their souls while on earth, but purified and chastened them, and rendered them more sensitive to the enjoyment of never-ending happiness. And having advanced into a knowledge of the harmonious laws which govern their abodes, they forget not their friends on earth; but, with strengthened affection and exalted wisdom, they respond to the attraction of love which connects the two spheres, and aspiring men receive the influx of pure spirituality. Could the children of earth but look beyond the range of mortal vision, they would see these angel-friends surrounding them, sympathizing with them in wo, and rejoicing in their happiness, and dispensing blessings of kindness and love.

But, shall I speak to you of that which is gloomy and sad? O yes! I feel it to be my duty! Do you see those people of the world who are led by no higher law than that of selfishness; who have no purer desires than those which are engendered by their own dark passions and inconsistent lives; who soar not above their own sensuous thoughts; but who are ever seeking happiness in that which brings nought but misery? See how this degrading condition is crushing them; how it increases the hardships of the poverty-stricken, causing them to expend their whole energies in incessant toil for food: how the rich—the well-fed son of mammon, of luxury, and ease—from his sensual promptings sullies the purity of helpless innocence, and heaps misery upon the dependent; when, if his mind had been rightly directed, he would have spent his gold in filling the mouths of the hungry, and lifting the daughters of degradation from their wo-stricken state. And behold the little human waifs and strays of society, who wander unnoticed through your thoroughfares. Tiny, but immortal souls, do they not need earthly guardians to guide them in the ways of virtue, and turn their young hearts from the allurements of sin. The fathers which nature gave them have proved unworthy of their trust, and need—God help them!—teachers themselves.

Oh, when I gaze abroad—if it were only upon your great city—how much vanity and injustice do I behold! I see your magnificent buildings richly adorned with all that wealth and luxury can bestow, dedicated as temples of worship—of *worship!*—of *forms of worship!* As though the incense of your hearts would ascend sweeter through the arched dome! or the service be more acceptable, because performed in a costly edifice! God looketh not to the works of thy hand, O man! for worship. He asks thee not to build temples of beauty, which please the eye: but he asks of thee a sincere heart—for prayers sent forth from the

inner sanctuary of the soul. And let thine offerings of gold, and silver, and precious stones, be made to God, by dispensing them to thy needy brethren. And the anthems of joy which these shall cause to ascend from their grateful hearts, will be more sweet to Him than the softest music which proceeds from a thousand instruments of human skill.

How sadly my spirit looks back upon the place it once inhabited, to see so much that is wrong, when so little would make it one glorious right. Would that men would join their hands together, and with united hearts say—let us assist our brother from the light that we have received ; let us lighten his over-burdened soul of its care and sorrow, by relieving his physical wants and enlightening his mind ; and thus raise him from a level with the brute to the plane where something more is required than mere animal food, or sensual gratification in any form. Let us help him to repel those dark spirits, which his low and undeveloped nature attracts to be his companions. Let us show him that much that is dark and repulsive in himself, is rendered still more so by the influences which are in affinity with him. Nay, start not ! It is true : for, as like attracts like, and darkness loves darkness the best, so, in like manner, ignorant, unhappy spirits linger around the haunts of vice and wretchedness, and often assist men in their dark deeds of sin. And these influences men call the Devil. They attribute all to one individual fiend, who is made omnipotent ; forgetting that when man gives way to all that is degrading and debasing in his nature, obeying only his animal instincts, and shutting out the pure and good, he can be called by no other name than *evil*. But when the lowest among you shall have his higher faculties developed, and his intellectual powers expanded by elevated knowledge, he will shine in all the beauty of manhood ; and will not go down to the grave in his sin and degradation, to give the world occasion to say he is a sinner and eternally lost. None need consider that he must enter the spirit-world to suffer the torments of hell, or to taste the joys of heaven. The knowledge of man's own debasement will bring punishment, even in the flesh ; and the consciousness of progress in truth and goodness and the participation of their blessings, is the foretaste of heaven on earth. There is no further hell for him who is engaged in well-doing ; but his pathway leads gradually and beautifully upward into the brightness of the Heavenly Father's smile, which illuminates the countenances of his progressing children, and reveals their way into the higher spheres.

Softly and sweetly now, are many good spirits breathing heavenly words into mortal hearts. Voices that have long since passed from earth are returning on a mission of love. Do not repel their gentle advances ; for they come to benefit your race. They come as brothers and sisters ; and though they have often been

denied a reception, the time is at hand when their voices must be heard, throughout the length and breadth of the land—when they will speak in trumpet-tones of the errors and forms which ye have so deeply cherished. And all that is truthful and beautiful shall shine forth in undimmed purity, and that which is obscure shall be made plain. And all shall ultimately experience the benefits and joys of communion with the heavenly spheres. It shall be food alike for all men ; for none will reject it, because of its healthful and life-giving influences. And as I look to earth again, from my spirit-home, I truly rejoice to see the good work progressing ; and am happy to know that as a spirit who has inhabited the earthly sphere, I can come back and contribute my mite towards the great work of human redemption.

MARGARET FULLER.

THOUGHT.

BY SPIRITS.

Briefly would spirits speak concerning Thought. All the idle dreams of dark nights of Earthly ignorance are not Thought. All the vain imaginings of confused brains are not Thought. All the perversions of selfish minds are not Thought.

Then what is Thought ? Spirits will answer. Thought is a part of the immortal light that beams from the depths of the human soul ; and he whose soul feels no ennobling sense of the Infinite essence within, knows not what Thought is. Thought is a silent, recognized messenger between God and Man ; and he who has not heard the whisperings of this messenger from on high, knows not God, nor the celestial wisdom and happiness of eternal realms. Arise, Thought, from the gloomy soul, and ascend to the glories of thy angelic home !—
[*Light from the Spirit-world.*]

Message.

I little thought, when a few months ago, I was investigating the developments that were interesting some of my acquaintances, that I should so soon be seeking an opportunity to make my identity manifest. I was astonished at what I then witnessed, and was afraid to investigate, lest I should find true what others said, and what had been so marvelous to me, because I dreaded the scorn of those whose good opinion I valued. Hence, you see, I was not well-prepared for a high mansion in the spirit-life, for I felt ashamed to seek the truth wherever it might be found, and such cowards are not fitted for high enjoyment in the Spirit-world. Yet I was introduced into a state far better than I deserved, for which I feel thankful ; and that feeling of gratitude, as it is cultivated, I feel advances me. I would say more, but I find I am taking too much of your precious time.—Your unworthy friend,

Isaac Post, medium.

J. FENEMORE COOPER.

THE SPIRIT MESSENGER.

R. P. AMBLER, EDITOR.

NEW-YORK, DECEMBER 18, 1852.

THE MISSION OF THE SPIRITUALIST.

The light which is breaking in from the immortal world, as it illuminates the soul of earth, reveals to its new vision not only the foreshadowing of its future destiny, but also a vast and earth-wide field for its present labors. The radiance of immortality, shedding its luster upon the hitherto darkened mind, exhibits its imperfections to its own interior gaze; and as the heavenly light dispels the revealed errors, so does the elevated soul behold the degradation, discordance and unhappiness of the human family, and is correspondingly drawn, by its connection with it, into the labor of human reform. Thus, every true Spiritualist is a reformer, whose mission is coextensive with mankind, and as lasting as are the wants of the race.

With this view, let us enumerate a few of the prominent labors in which every enlightened and philanthropic Spiritualist will feel called upon to operate.

The mind which has thrown off the shackles of mental slavery, discovers prominently among the subjects which demand the most thorough reformation, that of the prevailing systems of theology. And as this, of all things, exerts the most powerful influence upon the human family, so is it important that it should be the most rigorously examined, and nothing tolerated but that which is founded on eternal truth. But it is immediately discovered, when it is exhibited in the light of reason, to be almost as fully characterized with error as it is with success. And, owing to the assiduity with which its doctrines are from infancy instilled into the minds of its adherents, it is, of all human errors and prejudices, the most difficult to overcome; because, like a hereditary disease, it is implanted with the early life, and increases with the growth of the subject, until the mind is incapable of rising from its influence, to roam in the infinity of immortal truth. Thus, there is a call for the most powerful exertions of the reformatory spirit; and our mission is at once to battle the antiquated errors which freedom of thought reveals to us, and to destroy the reverence which some of the Church-taught superstitions have obtained. And we are impelled to act when we consider the incubus which a false orthodoxy imposes on the progress of the human spirit. We see God revealed as an unmerciful tyrant, who, enraged at the lack of faith in some of his earthly subjects, takes pleasure in hurling them into unending and inconceivable torments; and thus he who is exhorted to be God-like, perceives in the attributes which he should imitate, an example of infinite revenge and cruelty to counteract the principles of forgiveness and mercy. In

addition to this, man is represented as the vilest criminal in the sight of Deity; and fear, which is among the most debasing of all passions, is aggravated until it becomes the controlling motive; in connection with which, a parallel principle—selfishness—is cultivated by the inducement of extravagant rewards as the remuneration for a blind faith and a mechanical observance of ritualisms; and thus, as the effect of these fallacies, the practice of PURE VIRTUE is rendered impossible, by making fear and selfishness the incentives of all action.

The happiness and progression of the race demand the extirpation of these and kindred errors; and it is the duty of those who have discovered the Divine Father to be devoid of injustice and revenge, and possessed of that infinite Love which will elevate every child of humanity in accordance with their purest aspirations and the operation of Divine law, to fearlessly advocate the truth, and labor for the emancipation of mankind—to let their light so shine, that a discordant and superstitious theology, founded on an external understanding of scripture, and the inventions of interested teachers, shall be destroyed by the power of wisdom.

Another opportunity for the operation of the reformer is seen in the calamitous effect of the inconsistent and ignorant Church-doctrines of the day, by which thousands are plunged into the worst forms of infidelity. Men unaccustomed to look for spiritual truths only at the hands of those who have the reputation of being professors in such matters, and who claim to hold the keys for the unlocking of the portals of immortal wisdom, when they discover in that direction an insufficiency to answer the demands of reason, naturally enough pursue an opposite course, and repose confidence only in such systems and philosophies as rely mainly upon the testimony of the outward senses. And the consequence is, a disbelief in the immortality of the soul, and its necessary influence on the individual's course of action. The advocate of Spiritualism can here be the means of inconceivable benefit. Let him approach the subject of material influences, and point to the present spiritual unfoldings; and by calmly and judiciously overcoming the prejudice which a vindictive church and prevailing sensualism has created against the New Dispensation, he will prepare that darkened mind for the reception of immortal light, and bring it to witness the positive evidences of spiritual existence. And thus the soul, awakened to a living and demonstrative faith in immortality, is at once prepared to come into conjunction with immortal principles, and discovers the necessity of being controlled by virtue, love and truth, as being the treasures which will enrich and bless to all eternity.

It is also the province of the Spiritualist to be a politician—that is, to labor assiduously for the prevalence of such principles of government as shall be the expressions of Divine will, and which will therefore secure to

every individual the privilege of "inheriting the earth" and its blessings, in accordance with the requirements of true spiritual and physical freedom and happiness for himself and all mankind; for the "earth and the fullness thereof are the Lord's," and *all* the people are his children, and hence are of right equal inheritors. And also to support those judicial and civil regulations which shall best tend to the advancement and happiness of society, the elevation of the degraded, and the reclaiming of the erring.

All the moral and physical evils of humanity should receive the decided and well-tempered opposition of the Spiritualist; and the light of Divine truths should be caused to shine upon all human relations, to exhibit their imperfections and point to a reformation. He that is a true Spiritualist, is a universal philanthropist.

H.

Psychometrical Delineation of a Spirit.

Psychometry has now been demonstrated and illustrated by a sufficient number of facts and experiments to render it a science in the minds of individuals who have investigated its claims, although the laws by which its phenomena are governed may not yet be fully understood. It is indeed apparently a strange power by which a piece of writing placed on the forehead of an impressible person, is made to reveal the character of its author. This is among the wonders, aye, the *miracles* of the nineteenth century.

But our purpose in introducing this subject, is to call the attention of the reader to an interesting and remarkable fact which recently came under our own observation. On Sunday evening the 5th inst., during a visit at Hartford, it was proposed by Mr. S. J. FINNEY that an experiment should be tried for the purpose of testing if possible the power of psychometry in delineating the mental qualities of a spirit who had passed from the form. In accordance with an internal request to this effect, a spirit, moving the hand of Mr. FINNEY, wrote a few words which were signed by the name, F. J. GALL. The paper on which these words were written, was then handed to Mrs. METTLER while in her normal condition, who placed it on her forehead, and gave the following delineation of the character of the spirit—whose correctness may be judged by all who are acquainted with his writings while in the body.

The disease which caused the departure of the writer was palsy. He has a large massive brain, with a strong and active imagination, possessing much originality of thought and great independence of mind. The reasoning powers of this individual were fully developed, and in his conclusions he would carry with them a strong conviction. He could be very mild and affable in his mein; possessed much benevolence and sympathy, and could say severe things mildly. Many of his ideas were

poetical in their nature, and beautiful sentiments were felt and expressed by him. He was not a sectarian and could not be one, for his intellect was broad and expansive; and his ideas extended far beyond the age in which he lived. He possessed and felt the true principles of liberty, and manifested this throughout his earthly life. Freedom of thought and freedom of speech, must have been his motto.

Possessing great strength of character and purpose, he was naturally firm and decisive in his actions. He was extremely conscientious, and was governed much by intuitive perceptions of right. No idea was received by him without his own investigation; and he seldom expressed an idea without at the same time presenting a reason. When surrounded by opposition the true character was most fully displayed. He was attractive in his appearance and conversation, and few could enter his presence without feeling an influence from his sphere. He possessed a wonderful concentration of mind—few things disturbed him. Music and all that tends to harmony produced a sense of pleasure in his mind, but chiefly philosophical and scientific investigations absorbed his thoughts. He was a very excellent judge of human nature, had the power to perceive and scan the motives of men. The organization of this person was extremely well-balanced—the character was deep and reflective, and the spiritual and intellectual nature predominated. He seems to be a bright and beautiful spirit, and his sphere delights me.

It should be observed that Mrs. METTLER was wholly unacquainted with the writings of Dr. GALL and knew nothing of his character previous to obtaining the foregoing delineation; and as a still more wonderful test of her psychometrical power, we would state that the fact contained in the first sentence of the reading, relating to the disease which caused the spirit to leave the body, was to her and to all others in the company entirely unknown at the time when this was stated as the result of her impressions, and was left to be tested afterwards by a reference to the biography of the individual whose character she had interiorly read. R. P. A.

THE OPPOSITION.

The character of the opposition to which Spiritualism is subjected, will not receive the sanction of an enlightened reason, nor harmonize with the spirit of true progression. Indeed, but very little reason is employed by the opponents of the new manifestations. Ministers of the Church unqualifiedly and ignorantly denounce all as imposture or witchcraft, charging believers with blasphemy, and attributing the manifestations to deception and jugglery, or the works of the devil. And with a superstitious zeal, and alarmed concern for the salvation of souls and the prosperity of their denominations, they strenuously exhort, and in many instances positively

command their members to be entirely separate from the influence of the "dangerous snare," and even to avoid all investigation. This dictatorial spirit has manifested itself occasionally, in expelling from the Church honest members who have conscientiously believed that they were holding communion with angels. Thus the Church, as a body, blindly and culpably wraps itself up in the cloak of its deformity and selfishness, and unceremoniously consigns the followers of the new light to the regions of "outer darkness."

On the other hand, the professors of material philosophy, presuming that they have explored the depths, and fathomed all the mysteries of Nature, at once, without investigation, pronounce judgment against all the occurring spiritual facts; and, without endeavoring to discover whether there may not be a law connecting the spiritual and material, assume all to be impossible and unscientific. And not resorting to legitimate and proper means of demonstrating the error, if such it be, they rest stationary in their conservatism, and summarily dispose of the matter to the extent of their influence, by ridicule and ill-tempered denunciation.

Thus the masses, who are controlled by the prevalent theology, or obey the beck of material savans, in addition to the promptings of sensuality and the fear of popular censure, unreasonably and ignorantly disclaim spiritual facts, and join in the universal expressions of contempt and scurrility!

But we are rejoiced to see, that, notwithstanding this extensive and unreasoning opposition, the work of spiritual reformation is steadily and rapidly advancing; and that the light of a new and glorious era is dawning upon the world, even in the midst of the clouds of darkness and error which seek to obscure. The fetters imposed by sectarianism are gradually being unloosed, and the liberated souls are joyful in the light of spiritual freedom. The lifeless forms of material philosophy are upon the brink of an eternal tomb, and minds are discovering the truths of their own immortality, and are raising their aspirations to the heavenly spheres. And the degrading influences of worldly prejudice and sensual attraction, are being overcome by illuminated reason and divine love. Thus shall the New Dispensation move onward, attracting, elevating and redeeming, until a distracted and unhappy race shall be purified and united as a family of heaven. H.

MISSIONARY LABORS.

By reference to another department of this paper, a letter from the Editor will be seen, giving some interesting information relative to the labors being performed by himself and Mr. S. J. FINNEY, under the supervision of spiritual intelligences. It will be seen that they are doing an important work, by demonstrating the imperfections of sectarianism. In this we hope that they

will be eminently successful. Some of the greatest of evils have arisen from the existence of a sectional and party spirit. And those denominations which profess to be laboring for the redemption of mankind, should learn that they are building up and strengthening one of the greatest barriers to the accomplishment of that desirable end, by countenancing and supporting any institutions that are isolated in sympathy from the mass of mankind. The doctrine of the Church, that those who subscribe to its creeds and practise its ordinances are separated from the world and superior to it, strengthens in the most effectual manner the feelings of personal isolation, opposition, and selfishness—the feelings of all others that must be eradicated before the race can dwell together in unity. The sun shines upon all people, whether good or evil, and the blessings of earth are for the happiness of all. Let every sectarist consider, that there is a never-ending and unchanging operation of the Divine Mind, upon the whole of creation, for the purpose of unfolding and elevating it; that God is "our Father," in a universal sense; that every human soul is the offspring of the Divine Mind, and therefore that one person has no greater place in the Divine affection than any and all others; that the Infinite love is as intense for the most degraded human soul, as for the purest saint, and hence the only difference between the operation of Heavenly influence in the souls of the saint and the sinner is owing to the disparity of their degrees of unfolded receptivity. How, then, can one man say to another, I am better than thou? or, thou must worship in our temple and confess our faith, or be forever deprived of Divine love?

Nothing can be more apparent to the unprejudiced mind, than that the present arbitrary requirements of the Church, and their isolation from the world, as well as all systems which tend toward the support of exclusive societies, and the separation of sympathy between man and man, are diametrically opposed to universal welfare and the advent of that glorious period when "the lion and the lamb shall lie down together"—when peace and righteousness shall reign in the earth, and when God shall be ALL IN ALL. H.

Do Spirits Communicate?

Each one applies for the answer to this question, to his long-cherished creed—the opinion of his pastor—his own experience—the views of materialism—or his political, popular, and pecuniary interest,—and the reply in each case is "No!" The orthodox says, if the new doctrines do not teach eternal punishment for the natural man, or his salvation through faith in a vicarious atonement, that they are either not from the Spirit-world, or are the unblushing falsehoods of the Devil; and if they do teach doctrines in consonance with the spirit of Christianity, that the Evil One has transformed

himself into an Angel of Light, to decoy souls into perdition. The materialist says that, either there are no spirits in existence, or, if there are, it is impossible for them to manifest themselves to the physical senses, because his philosophy does not teach the existence of any laws which will enable spirits to affect matter. The money-speculator thinks it absurd that spirits should devote their energies to the visionary and unimportant subject of moral duty, when they might render such substantial services in financial transactions. And in like manner, the majority easily persuade themselves that all is "humbuggery," instead of giving the subject an unprejudiced and thorough investigation, with a willingness to acknowledge truth, wherever it may be found.

H.

Every year of my life, I grow more and more convinced that it is wisest and best to fix our attention on the beautiful and the good, and dwell as little as possible on the evil and the false.

Correspondence.

LETTER FROM THE EDITOR.

HARTFORD, Dec. 8, 1852.

BRO. HYATT:

As you may naturally infer from the date of this letter, I am surrounded by friends of the Harmonial Philosophy who have been instructed by the revealments of a modern seer in the great truths of Nature. The friends in this place are warmly interested in the subjects connected with the moral and spiritual interests of man. They are willing to listen to the still small voice of Reason and Intuition, and lean on no external authority as a standard of thought and action.

MR. FINNEY and myself have delivered several lectures in this city, which have been exceedingly well attended. Thus far our lectures have been devoted chiefly to the pulling down of strong holds, and the dispelling of theological darkness from the minds of the people. It is clearly seen by spirits that the time has now come, when an open and fearless exposure of mythological errors is essential to the reformation which they are seeking to accomplish. Hence they will cause the mediums whom they control, to speak plainly on theological questions. The ground which has been falsely deemed too sacred for mortal feet to tread, shall be examined by the light of Reason; and the creeds and dogmas which are unable to endure the light, shall be dissolved thereby, and sink back into their native darkness. There is no compromise to be made with error. The sun does not fear to rise when Night has thrown her mantle on the earth; but its rising dispels the shadowy gloom and reflects the smile of God. So must the sun of righteousness and truth arise to gladden the bosom of humanity. Already

are the bright rays from the Orient gleaming on the breast of earth; and the soul which has been long buried in darkness—which has been chained and cramped by earthly error, becomes illuminated and strengthened with the new-born Day.

Through the medium of Mr. Finney, the spirits have made a bold attack on the errors of the Church, and have even gone so far as to invite the clergy of this city to a public investigation of theological and spiritual subjects. To timid and shrinking minds, this course might seem to indicate a want of earthly policy and a lack of just discrimination and judgement. But on careful reflection it will be seen by all true harmonial philosophers that the world has been deceived and darkened long enough by doctrines whose very tendency is to absorb the life of the soul, and that if truth has been revealed from the Heavenly Sphere which will bless humanity, this truth should be spoken—freely, boldly, and fearlessly spoken—even though it should be opposed to the sensitive prejudices of the blinded mind. I believe with Mr. Davis that we "need more independence of soul;" and I rejoice to know that he, with others, has been sufficiently independent to manifest the freedom which the truth imparts. In a recent lecture by the seer, entitled "What will the people say?" he takes the bold and truthful position that, "From the New Testament alone you may find the entire vocabulary of the profane man." Of course in this expression Mr. Davis does not implicate the original writers of the New Testament, but simply refers to the expressions in this book as they now stand before the world and are uttered from the pulpit, and in doing so exposes to the public view a significant and notable fact. How true and forcible is the following sentiment;—"The village pastor talks about the devil and hell; shows how and upon what rigid laws of retributive justice, God will damn the souls of certain persons; and so, the child and the thoughtless man, learn to employ the same terms and epithets, in the same emphatic God-like manner as the minister of the Gospel." In the light of this truth does it not become evident that to prevent profanity in the streets, we must first stop the use of the same expressions in the pulpit?—and how shall this be accomplished without an open and fearless exposure of the wrong?

My friends may perhaps be pleased to know that in my public lectures I speak entirely under the control of an unseen Intelligence, usually not knowing even the subject on which I am to speak previous to my appearing before the audience. I am informed that a public oral ministration of the great truths of Nature, will form an important feature of my mission. A confiding trust in the wisdom of the Spirit Sphere pervades my soul, and the pathway of the Future is radiant with heavenly light.

Thine as ever,

R. P. AMBLER.

Facts and Phenomena.

A TRANCE.

[The following interesting account of experiences in the Spirit-world, occurring to the narrator in the last century, we extract from an old volume of the "*Life and writings of Thomas Say*." Probably the whole society of Quakers receive this as authentic. Will they admit the truth of similar occurrences in the present day? Every denomination of Christians believe in parallel spiritual experiences, as related by some of the fathers in the Church. Why their inconsistent infidelity concerning precisely similar transactions now?]

On the ninth day, between the hours of four and five, I fell into a trance, and so continued until about the hour of three or four the next morning. After my departure from the body (for I left the body) my father and mother, Susannah Robinson and others, who watched me, shook my body, felt my pulse, and tried if they could discern any remains of life or breath in me, but found none.

Some may be desirous to know, whether I was laid out or not: I found myself, when I opened my eyes, laid on my back in my bed, as a corpse is on a board; and I was told, after I got better, the reason why they did not lay me on a board, was, because my mother could not, at that time, find freedom to have it done: then they sent for Dr. Kearsley, who attended me, to have his opinion. When he came, he felt for my pulse and found none, nor any remains of life in me, as he told them; but as he was going away, he returned again, and said, that something came into his mind to try further; he then desired somebody to get him a small looking-glass, which Catharine Souder, who lived with my father, procured; the Doctor laid it on my mouth for a short time, then took it off, and there appeared on the glass a little moisture; then the Doctor said to them, if he is not dead, I believe he is so far gone that I think he will never open his eyes again; but I would have you let him lay while he continues warm, and when he begins to grow cold, lay him out.

This they told me when I returned into the body, at which time I enquired why so many sat up with me, not knowing that they thought me dead. Upon hearing me speak, they were all very much surprized; the second time I spoke, they all rose out of their chairs; and when I spoke the third time, they all came to me. My father and mother enquired how it had been with me? I answered and said unto them, I thought I had been dead, and going to heaven; and after I left the body, I heard, as it were, the voices of men, women and children, singing songs of praises unto the Lord God and the Lamb, without intermission, which ravished my soul, and threw me into transports of joy. My soul

was also delighted with most beautiful greens which appeared to me on every side, and such as never were seen in this world; through these I passed, being all clothed in white, and in my full shape, without the least diminution of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth, which I saw plainly, and beheld three men (whom I knew) die. Two of them were white men, one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest came up to it, he stepped in; but as I was stepping in, I stepped into the body. When I recovered from my trance, I mentioned both their names, at the same time telling how I saw them die, and which of them entered into rest, and which did not. I said to my mother, O that I had made one step further; then I should not have come back again. After I told them what I had to say, I desired them to say no more to me, for I still heard the melodious songs of praises; and while I heard them, I felt no pain; but when they went from me, the pain in my side returned again, for which I was glad, hoping every stitch would take me off, and longing for my final change. After I told them of the death of the three men, they sent to see if it was so; and when the messenger returned, he told them they were all dead, and died in the rooms, &c., as I told them; upon hearing it, I fell into tears, and said, O Lord, I wish thou hadst kept me, and sent him back that was in pain; after which I soon recovered from my sickness.

The third was a negro, named Cuffe, belonging to the widow Kearney, whom I saw die in the brick kitchen, and when they were laying him on a board, his head fell out of their hands, when about six inches off the board; which I saw plainly, with the other circumstances of his being laid out, &c., for the walls were no hinderance to my sight. Though the negro's body was black, yet the soul was clothed in white, which filled me with greater joy than before, as it appeared to me a token of his acceptance; which has brought to my mind that text of scripture which says, Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. And if joy over one sinner that repenteth, what must there be over many?

Though I was filled with more joy upon seeing the negro on his way to happiness, yet I was not permitted to see him fully enter into rest; but just as I thought myself about to enter into rest, I came into the body again.

Some think the negroes have no souls to be saved; what saith the Lord? Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. Therefore the souls of the negroes are the Lord's, as well as the souls of the whites; for God made them all, and made noth-

ing but what he loved, and for his own glory to glorify him ; and there is no respect of persons with the Lord ; let them be Jew or Gentile, bond or free, male or female, they are all one in the Lord. When Christ preached to his disciples and said, that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. So the Lord deals with his creation, mankind, to bring them to glorify him, for which they were made : so that the promise of the Lord made to Abraham, should be accomplished ; he called him, blessed him with a promise of Christ, and said to him, In thee shall all families of the earth be blessed.

Some time after my recovery, the widow Kearney, the mistress of the negro man, sent for me and enquired, whether I thought the departed spirits knew one another ? I answered in the affirmative, and told her, that I saw her negro man die, whilst I was a corpse. She then asked me, Where did he die ? I told her, in her brick kitchen, between the jamb of the chimney and the wall, and when they took him off the bed to lay him on the board, his head slipped out of their hands : she then said, so it did, and ask me, if I could tell her where they laid him : I informed her that they laid him between the back door and street door : she said that she did not remember any thing of that ; I told her he laid there whilst they swept under the window, where he was afterwards placed : she then said, she remembered it was so, and told me that she was satisfied, and had reason to believe, what she often thought, that it was so.

These men, upon inquiry, were found to die at the very time I saw them ; and all the circumstances of their death were found to be as I related them. As some may be desirous to know how, and in what shape, those dead appeared to me ; I would satisfy their desire by telling them, *that they appeared each in a complete body*, which I take to be the spiritual body separated from the earthly sinful body. They were also all clothed, the negro and the person who entered into rest, in white, and the other, who was cast off, had his garment somewhat white, *but spotted*. I saw also the body in which each lived when upon earth, and also how they were laid out ; but my own body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this, *that my soul was not quite separated from my body*, as the others were ; though it was so far separated, as to see those things, and to hear the songs of praise before mentioned.

— The spiritual rappers continue to excite considerable attention. One of our citizens, a highly respectable gentleman, has, much to his astonishment, found himself a medium, though previously a skeptic. — [Memphis (Tenn.) Ex.

Poetry.

A THANKSGIVING.

BY ANN PRESTON.

I thank thee, Father, that I live ;
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine.

For this green earth, where wild sweet airs
Like free'st spirits joyous stray—
For winding stream, and trees and flowers,
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts to me,
Whom mine enfolds, and feels that this
Is love to Thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetical, like golden haze,
Encircling mine.

To-day I bless thee most for power—
It draws me, Father nearest thee
To love all thine, e'en though they give
No love to me.

In stillness deep I walk a land
Where spirit-forms my footsteps greet,
And beauteous thoughts—an angel band—
Chant low and sweet.

Dread hours I know will darkly come,
Like April days of cloud and rain,
But thus must hearts, like wintry fields
Grow green again.

I thank thee, Father, that I live ;
Though wailings fill this earth of thine ;
To labor for thy suffering ones
Is joy divine.

And even I, so weak and poor,
May bear some word of life from thee,
A beam of hope may reach some heart
Even through me.

EARTH BEAUTIFUL.

BY W. A. FOGG.

Say'st thou there is not beauty still
In this fair world of ours ?
There's beauty in the purling rill,
And beauty in the flowers.

There's beauty in the mighty oak
That towereth on high,
There's beauty in the lightning stroke
That darts athwart the sky.

There's beauty in the mountain high,
There's beauty in the plain,
There's beauty in the solemn night,
And all her starry train.

There's beauty in the light of day,
That vivifies and warms,
Revealing with its every ray
A myriad beauteous forms.

And, oh, there's beauty on the deep,
That thrills us by its power—
When the still waves in calmness sleep,
Or tempests rule the hour.

What'er is good is beauty-fraught,
In earth or heaven above,
Revealed in every act and thought
Of all-pervading love.

Miscellaneous Department.

Wrongs Done to Criminals and their Families.

It was the custom a few years ago, in our village, for the churches to hold meetings in the Court-house—not because the judicial tribunal was deemed sanctified by the administration of justice, love or mercy, particularly, but because our villages were poor somewhat, and churches were scarce, and they preferred holding religious worship in the Court-house to running in debt for a more sacred sanctuary. The Court-house, for convenience, stood in front of the jail, and the Judges, bench was scarce a rood from the iron-bound door of the gloomy looking, heavy, hewn log building, where crime and shame were kept and lodged at the public expense.

The gentlemen, (as they usually do,) gave the best seats to the ladies, and the seats at the bar, in the jury boxes, and the witness's stand all looked out at the cheering prospect of the old jail in the back yard. I found myself one bright Sabbath morn, fifteen years ago, looking out of the window at that old jail, while I listened to the impressive prayer of the minister, who stood in the same place where, in the long late hours of the night before, the Judge of the Court had pronounced the sentence of imprisonment for life and hard labor in the penitentiary of Ohio upon an erring brother man. Earnestly he prayed, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory—Amen." But while the minister went on with his supplication, adding to and making better that simple and impressive appeal of the Divine Master, I was engrossed with sights and sounds at the door of the old jail.

Slowly that door swung back upon its old rusty hinges, and a group came forth into the sunlight that made my heart throb with sympathy. The wife of the condemned criminal, with an infant of three months old, followed by four others, the oldest not apparently over ten, had come that Sabbath morn to look her last look, and say her last farewell to the husband of her girlhood—the father of her children. The woman wept, almost howled in her anguish; the children sobbed wildly, and the infant upon her breast screamed with horror as she grasped it convulsively to her bosom.

What had the man done? In a fit of frenzy he had murdered his own child. His wife said that religious excitement, poverty, and a sad heart, had crazed him. Neighbors swear it was liquor; and one, a girl in the house, that it was only ugliness. Be the cause what it might, he was sentenced to imprisonment for life; and the man who had sworn to "love, cherish and protect" that woman, the man who had taken upon himself the obligations of a father, was to be taken by the State of Ohio from the performance of all his home duties.

His sentence probably was just. His wife, his children, society, demanded protection against his violence, from the State. With the sentence itself we find no fault, but had the State of Ohio the right to rob that wife and those children of the labor of the husband and father—a right to compel that man to hard labor for life, and appropriate all his earnings to

its own use, thus depriving those to whom it legitimately belonged of all aid from this natural protector?

I watched that more than widowed woman as she passed slowly from the jail with her little ones, and wondered how one so weak and frail, so bowed with sorrow, was to support them.

Years wore on. I asked now and then after the convict's wife. In her lone cabin, struggling with poverty and shame, she brought up her children. She could not send them to school; she was too poor to furnish books and clothes. She taught them that the world had wronged their father and through him the whole household, and they grew up to fill a far worse niche in society than that father had ever filled—save his one, last crime. To avenge that one crime society had robbed his wife and children.

From time to time, too, I inquired the felon's fate. He was a good blacksmith, and the State hired him out to a speculator for less than one-fourth what his employer declared him able to earn with ease. Thus the work of his hands was taken from his family to enrich a scheming speculator, and the State of Ohio made a revenue out of crime. Is this right? Is it any more moral for the State to rob an individual than for an individual to rob the State? Men who can not be "law unto themselves," must be confined, it may be for life—made to labor, for labor is the highest privilege of humanity. Does the commission of crime cancel all his obligations as a man? Shall speculators grow rich, and the State build marble halls for her legislators, from the earnings of convicts, while the children of those convicts cry for bread, or grow up, for want of care, to become convicts in their turn?

Let the felon be restrained, for he will be happier under kind restriction than in the indulgence of crime. Let him be made to labor reasonably, for the necessity of labor is the wisest law of God. Let him pay, first, all the expenses of his own captivity, and then let the avails of his labor be divided between those he has injured and those he is in duty bound to support: and in case there can be no restriction made, and he has no family to support, let wisdom dictate a humane and just disposal of his earnings.

Such a system would protect society as well as now, and reform the offender by "overcoming evil with good." Such a system would teach the erring a two-fold lesson; to be just and merciful, aye, it would teach him true humanity, to do unto others as he would that others should do unto him, and he would love his fellow men and feel that they in restraining him had acted the part of a wise and loving father to an erring, refractory child.

"That," says a lover of olden time, "would be no punishment at all." What right have we to punish? "Vengeance is mine, saith the Lord." No punishment is justifiable simply as punishment; even if it were right to put vindictive punishment upon an offender, is it right to punish unnecessarily those who have never sinned against the law? Revenge is deadly evil.

The wife sees her husband enter the gloomy prison walls, and the iron that shuts him from life, shuts peace and hope from her own soul, and through her, her children, who must stand forever before the world as the doomed ones of the law.

"Women should not trouble themselves about these things," said a legislator to a woman in my hearing, who was remonstrating against capital punishment; "we don't often hang

women." "No," was the prompt reply, "but you hang men. You hang our fathers, husbands, brothers and sons. You do not hang our bodies, but you condemn them to want and toil, and you hang our souls in shame and sorrow and woe."

The abrogation of all law would not remove the sorrow and grief from the heart of woman when she knew those she loved had been guilty of crime, but it would take away much of its deep misery if she knew that the restraint or the necessary punishment inflicted was made as kind and judicious as possible for the offender, and when he should be again restored to her and to society she might hope to see him a wiser and a better man. It is every woman's duty as well as interest to understand the laws under which she lives, and to which, though she has no consent in the making, she must at all times submit, and to live, (if she be granted no other privilege) to influence her legal representatives to make them wise and just; for they know not the day nor the hour that the withering curse may fall upon their own heads, if they are otherwise. Nine-tenths (it has been estimated) of all the criminals of the States are men—a large proportion of these being husbands and fathers. Let the women cry shame upon those States that take the labor of the husband and father to enrich themselves. They do not confiscate his wealth, but they confiscate his labor which is the foundation of wealth.

There are few women in our penitentiaries, but there are thousands of pale, haggard, overworked, gloomy, malignant men, shut out from the sunshine of existence, separated from every softening and ennobling influence, deprived of every sympathy of life—toiling, toiling, toiling months and years to enrich men that they perhaps know and feel are at heart more cruel and base than themselves. No thought of doing good to throw its sunbeam into the future. Alone with their own fearful thoughts, alone with the harrowings of the past—the sufferings, pain and weariness of the present and forebodings of the "to come." Is there anything in all this to make man better—to lead his heart to repentance and reform?

Let women ponder the laws of the land—aye, ponder them well—for though they fall oftenest upon the head of the man, they seldom fail to crush with leaden weight the heart of woman. The mother hears the sentence of her son, and the light of her life grows dim; the sister hears the death-knell of a brother's honor, and the shade of sin and sorrow falls upon all her life-path; the wife hears the doom of her guilty husband, and the iron sinks with festering links into her soul. The mother, the sister, the wife are doomed to feel that the loved have not gone into confinement to be restored and reformed, but to be unjustly and cruelly punished.

FRANCES D. GAGE.

McConnellsville, Morgan Co., Ohio.

[Tribune.

SINCERITY.

Sincerity will give an earnestness to the possessor, such as can never be fairly imitated by artificial zeal. The former is an inward force, the latter mere outward action. That burns with a clear bright light: this flashes fiercely, and then disappears. The one acts with a beautiful spontaneity: the other comes forth only after painful and obvious effort. The first is deep: the last violent. The one moves steadily, like the planet, in obedience to a law that makes every movement normal and anticipated. The other breaks on the sight like a comet which passes away from our view while we are seeking

to explain its coming. An earnestness, such as this, will do not a little to commend to our attention and sympathy those who display it. The brilliancy of thought and the eloquence of words may be wanting, but the appeals of real earnestness will often accomplish what these captivators of the fancy toil after in vain. An earnest step arrests our attention. An earnest face attracts our gaze. An earnest voice holds us till we catch the design of the speaker, and almost compels us to listen with candor. But above and beyond them all, does a *real earnest life* awe us into veneration and preach us into conviction. And such an earnestness it is sole province of sincerity to beget.

Sincerity most powerfully commends the cause which it pleads, as well as the character of the pleader. It is not the nature of error to nurture sincerity. It is adapted to make hypocrites, not martyrs. Men seldom sacrifice themselves on the altar of an obvious lie. Even though they dance about the stake, and sing amid the flames, they are apt to give evidence even in their seeming triumphs that ambition is nerving their constancy not less than faith. That a foolish error *may* be held as a vital truth, even at the expense of life, it were impossible in the light of history to doubt. But such facts are exceptions to the prevailing law. Generally, the real intelligent sincerity of the advocate does not less for his cause than his arguments, or the merits of the cause itself. Its merits are not unfrequently seen through the medium of that sincerity, when in its absence, they might have remained hidden.

Sincerity though always earnest is, perhaps, seldom widely violent. Its tones are calmly energetic, seeming to well up from the very depths of the spiritual nature. Its enthusiasm is a deep constant under current, rather than the rapid effervescence which appears on the surface. But its words always seem crowded with meaning. Simple though they be, and calmly uttered, they nevertheless linger in the memory when the impassioned, fiery speech of the mere orator is forgotten, and its impressions apparently faded out from the soul.—

[Morning Star.

WASHINGTON.

"Among the modern beliefs engrafted upon the ancient faith of the Iroquois, there is one which is worthy of particular notice. It relates to Washington. According to their present belief, no white man was ever reached by the Great Spirit—no provision was made for him in their scheme of theology. He was excluded both from heaven and from the place of punishment. But an exception was made in favor of Washington. Because of his justice and benevolence to the Indian, he stood preëminent above all other white men. When, by the peace of 1783, the Indians were abandoned by their English allies, and left to make their own terms with the American Government, the Iroquois were more exposed to severe measures than other tribes in their alliance. At this critical moment Washington interfered in their behalf as the protector of Indian rights, and the advocate of a policy towards them of the most enlightened justice of humanity. After his death he was mourned by the Iroquois as a benefactor to their race, and his memory was cherished with reverence and affection. A belief was spread abroad among them that the Great Spirit had received him into a celestial residence upon the plains of Heaven, the only white man whose noble deeds had

entitled him to his heavenly favor. Just by the entrance of Heaven is a walled enclosure, the ample grounds within are laid out with avenues and shaded walks. Within is a spacious mansion, constructed in the fashion of a fort. Every object in nature which could please a cultivated taste had been gathered in this blooming Eden to render it a delightful dwelling place for the immortal Washington. The faithful Indian, as he enters Heaven, passes this enclosure. He sees and recognizes the illustrious inmate as he walks to and fro in quiet meditation. But no word ever passes his lips. Dressed in his uniform, and in a state of perfect felicity, he is destined to remain through eternity in the solitary enjoyment of the celestial residence prepared for him by the Great Spirit."

An Affectionate Spirit.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded by its broken fragments. There is hardly a more unnatural sight on earth than one of these families without a heart.

A father had better extinguish his boy's eyes than to take away his heart. Who that has experienced the joys of friendship, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than to be robbed of the hidden treasure of his heart? Who would not rather bury his wife than bury his love for her?—who would not rather follow his child to the grave, than entomb his parental affection?

Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, and fraternal love. Think it not weakness. God is love. Love God, love every body, and everything that is lovely. Teach your children to love; to love the rose, the robin; to love their parents; to love their God. Let it be the studied object in their domestic cultures, to give them warm hearts, ardent affections. Bind your whole family together by these strong chords. You can not make them too numerous. You can not make them too strong. Religion is love—love to God—love to man.

☞ You may imprison the wind, you may chain the lightning, but you can not bind the free thought and the free utterance of a nation of freemen!

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New York, May 8, 1852.

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